

the popularity of these movements, he believes that the ultimate reason must be found in internal elements, particularly their rationalism and their doctrinal positions. These elements, in turn, enabled Seventh-day Adventists to adopt an organizational structure when most of the other Adventist groups were unable to do so and gave them a sense of prophetic mission. Knight closes on a sober note, however, noting that it is difficult to keep alive a vibrant Advent hope when nearly 170 years have passed, and that Seventh-day Adventism's organizational structure is having difficulty adapting to a much larger and different church than it was when it was first created. These are issues that Adventist leaders and lay people need to think about. Perhaps this story of Adventist origins will help them do so creatively.

Andrews University

GARY LAND

Morgan, Christopher W., and Robert A. Peterson, eds. *The Deity of Christ*. Wheaton: Crossway, 2011. 311 pp. Hardback, \$24.99.

The Deity of Christ consists of ten essays written by committed evangelicals who have a high view of Scripture. In this review, we will examine some of the many rich textures presented therein concerning Christ's deity. Stephen J. Nichols comments that the Jesus of the NT "comes to us in the pages of God's authoritative and inerrant word" (32), a theme that is carried throughout the book.

In the first essay, "The Deity of Christ Today," Stephen Nichols discusses some of the challenges to Christ's deity: the so-called lost gospels, the worldwide expansion of Islam, religious pluralism, and the proliferation of cults.

Stephen Wellum, in his essay "The Deity of Christ in the Apostolic Witness," makes a careful investigation of NT passages such as Rom 1:3-4; Phil 2:5-11; Col 1:15-20; and Heb 1:1-4. In the latter half of the chapter, the author looks at a potpourri of data that teach the deity of Christ. He organizes the divine status and prerogatives of the Son under three headings: Jesus' divine attributes, his divine rule, and his being worthy of worship. The divine acts and works of the Son, which all clearly demonstrate the deity of Christ, include Jesus' dispensing of the promised eschatological Spirit, his raising of the dead and execution of the final judgment, and his granting of salvation and eternal life.

Wellum also examines the divine names and titles given to the Son and sees in them clear evidence of his deity. Titles such as "Son," "Son of Man," and "Messiah" connote both Christ's deity and humanity. The term "Lord" (*kyrios*) clearly underscores both his deity and humanity. "There is one title, however, *theos*, which explicitly identifies Jesus as God and is applied to him

at least seven times in the NT (John 1:1, 18; 20:28; Rom 9:5; Titus 2:13; 1 Pet 1:1; Heb 1:8).

The Deity of Christ is rich in scriptural analysis. I do have a question on the exactitude that the book places on the creeds and on biblicism as opposed to the Christ of experience. On pp. 28 and 29, Nichols implies that the move to the modern popular Jesus was a move from confidence in the creeds to biblicism and to a contemporary Jesus removed from both the creeds and the whole of Scripture. While I believe in the dominance of Scripture and have respect for the historic creeds, I do not want to minimize the Christ of personal experience.

In the final chapter, J. Nelson Jennings explores world religions and Jesus Christ. While recognizing that God approaches and blesses many in non-Christian religions, he questions whether there can be salvation “apart from explicit faith in the Jesus Christ proclaimed in the good news of the gospel” (273). I also believe that Jesus Christ is the only way to salvation, but I question if that demands “explicit faith in Jesus Christ.” In the light of the Gentiles’ response to the unwritten law as given in Romans 2 and the universal justification that comes to all through Jesus Christ in Romans 5, I think the solution is more complex and ultimately lies in the realm of the mystery of God. For me, when the Holy Spirit impresses a heart, the triune God comes to that person. Christ is the Light that lightens every person who comes into the world (John 1:9). Ellen White agrees on the reality of salvation outside explicit faith in Jesus Christ among those who do not know him (*The Desire of Ages*, 638, see also 33, 35, 59, 239).

I would highly recommend *The Deity of Christ* as a useful addition to the reader’s library. It is pleasant reading and will prove a useful reference to the whole biblical subject of the deity of Jesus Christ.

Editor, *Signs of the Times*
Somerset West, South Africa

ERIC WEBSTER

Murphy-O’Connor, Jerome. *Keys to Second Corinthians: Revisiting the Major Issues*. Oxford: Oxford University Press, 2010. x. + 203 pp. Hardback. \$110.00.

Keys to Second Corinthians is a collection of essays written by Jerome Murphy-O’Connor and published by the well-respected press at the University of Oxford. Murphy-O’Connor, an internationally recognized expert on the Corinthian correspondence and the study of Paul, is author of various books and articles on NT subjects and a professor of New Testament studies at the École Biblique et Archéologique Française, Jerusalem. Throughout this collection of twelve essays on 2 Corinthians, Murphy-O’Connor dialogues with the opinions of colleagues, responding to and building on their